other knows its timeless self and consciously manifests itself in Time-experience.

We realise now what the Upanishad meant

- when it spoke of Brahman as being both the Knowledge and the Ignorance and of the simultaneous knowledge of Brahman in both as the way to immortality. Knowledge is the inherent power of 'consciousness of the timeless, spaceless, unconditioned Self which shows itself in its essence as a unity of being; it is this consciousness that alone is real and complete knowledge because it is an eternal transcendence which is not only self-aware but holds in itself, manifests, originates, determines, knows
- the temporally eternal successions of the universe. Ignorance is the consciousness of being in the .successions of Time, divided in its knowledge by dwelling in the moment, divided in its conception of self-being by dwelling in the divisions of Space
- and the relations of circumstance, self-prisoned in the multiple working of the unity. It is called the Ignorance because it has put behind it the knowledge of unity and by that very fact is unable to know truly or completely either itself or the world, either the transcendent or the universal

reality. Living within the Ignorance, from moment
to moment, from field to field, from relation to
relation, the conscious soul stumbles on in the error
•of a fragmentary knowledge.[1] It is not a nescience,

[1] *avidydydm antare 'vartamdndh ..... janghanyamdndh j)ariyanti mudhdh andhenaiva myamdndh yathdndhdh.*
"L/ivmg